

# CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"WERE ONCE THESE MAXIMS FID,"—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

VOL. X.

GARDINER, MAINE, FRIDAY, FEBRUARY 26, 1830.

NEW SERIES, VOL. IV.—NO. 9.

PUBLISHED EVERY FRIDAY  
BY SHELDON & DICKMAN.

WILLIAM A. DREW.—Editor.

THE PREACHER.

A SERMON.

BY REV. WALTER BALFOUR.

TEXT. "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."—2 Thess. i. 9.

There is no portion of scripture, on which I once placed more dependence in proof of the doctrine of everlasting misery, than the one just quoted. Presuming that the reasons which have induced me to change my views upon it, may be of some use in convincing others that it affords no support to this doctrine, I shall briefly state them for their consideration. They will be seen, perhaps, to most advantage, by considering, who the persons were, said to be punished;—the time when this punishment took place,—and the nature and duration of it. A consideration of these three things, will lead us to bring the whole context to view in the course of our remarks. Let us then consider,

1st. Who the persons were, who Paul said should be punished with everlasting destruction? A correct understanding of the passage, depends on our ascertaining this. Most persons would say, the persons to be punished with everlasting destruction are the wicked. But the passage does not declare any such thing, tho' in quoting some parts of it, persons frequently introduce the word ALL as an addition to it, no doubt to support their own views the more strongly from it. The whole chapter makes mention of three, and only of three classes of persons, and one of these are the persons, who are said to be punished with everlasting destruction.

1st. The chapter makes mention of Paul, and Sylvanus, and Timotheus, as is seen from verse 1st. The two latter persons were with Paul when he wrote the epistle, and his mentioning them along with himself, accounts for his speaking throughout the chapter in the plural number. See verses 3, 4, 7, 10, 11. But as they could not be the persons to whom a reference is made verse 9th, and who are said to be punished with everlasting destruction, it does not deserve further notice.

2d. Another class of persons mentioned in the chapter, are the believing Thessalonians, or the church of God, to whom Paul wrote this and the preceding epistle. This church was composed of believing Jews and Gentiles, as is learned from the two Epistles and from Acts xvii. But as no one would contend, that they are the persons mentioned, verse 9th, and said to be punished with everlasting destruction, we are spared the labor of any remarks respecting this.

3d. The third, and only other class of persons mentioned in the chapter we must endeavor to ascertain, for whoever they are, they are the persons who in verse 9th, are said to be punished with everlasting destruction from the presence of the Lord. It is necessary then, that we examine this with scrupulous care and attention. Who then were the persons? If there be any difficulty now, in ascertaining who these persons were, there could not be any in the days of the apostles. The apostles and the Thessalonians, to their painful experience knew who the persons were, for they were those who troubled them as mentioned in verse 6th, and from whom their persecutions and tribulations arose, verse 4th. Unless we contend, that they did not know who their persecutors were, we must conclude, that this class of persons was well known to Paul and the Thessalonians. If we then can ascertain with certainty, who persecuted the Thessalonians, we ascertain certainly who the persons are, said in verse 9th to be punished with everlasting destruction from the presence of the Lord. Who then are they? Can this be ascertained? We answer yes, with mathematical, yea with Scripture certainty. We shall proceed with care to show this.

It is easily seen by consulting 1 Thess. i. 14, 15, that the Thessalonians were persecuted or troubled by their own countrymen. But whatever share they had in this, it is evident that the unbelieving Jews were the chief movers and ring-leaders in it. This is so apparent from Acts xvii. and particularly from verses 5-7, that no one can dispute it.—We think no one can have read the New Testament, but must have seen that the unbelieving Jews were the unwearied persecutors of Christians, in all places where they found them, as well as at Thessalonica. That they were the persecutors of the apostles and of the Thessalonian Christians is certain, for it is said in the last epistle chap. ii. 15, "who hath killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God and are contrary to all men."

Though these things are sufficient, in establishing, that the unbelieving Jews are the persons whom the Apostle had in view, and who were to be punished with everlasting destruction, yet by attending to the whole chapter, we shall find conclusive evidence of it. Paul throughout the chapter, speaks of the two last classes of persons, the Thessalonian believers and the

persons from whom they suffered. Let us

1st. Review the whole chapter briefly, and see what he says concerning the Thessalonian Christians. In verse 3, Paul and those with him thank God because their faith grew exceedingly, and the charity of every one of them all toward each other abounded. They gloried in them in the churches of God, for their patience, and faith in all the persecutions and tribulations which they endured. See verse 4; and the Apostle counted them worthy of the kingdom of God for which they suffered, verse 5; and they were informed verse 6th, that God would recompense tribulation to those who were troubling them. What this trouble was is seen from verse 4th, and Acts xvii. 5-9, to be the persecutions endured by them. Compare also, 1 Thess. ii. 11-17. At verse 10 he informs them of Christ's coming, and in verses 11, 12, prays that they may be counted worthy of his calling, and that Christ might be glorified in them. Such is a brief outline of the things which are mentioned in the chapter concerning the Thessalonians, and the sufferings which they endured. Let us now,

2d. Review the chapter and see from whom these sufferings were endured, for it is evident that they are the persons, who are to be punished with everlasting destruction from the presence of the Lord. Let us then here ask,

1st. Who shall be punished with everlasting destruction from the presence of the Lord? The plain answer to this question is given in verse 8th. They are those "who know not God and that obey not the gospel of our Lord Jesus Christ."—That this can occasion no difficulty to my views, is self evident, for the unbelieving persecuting Jews, certainly did not know God nor obey the gospel of Jesus Christ. Had they known God, and obeyed the gospel they would not have persecuted the Thessalonian Christians.—Accordingly our Lord told his disciples, John xvi. 3. "These things will they do unto you, because they know not the Father nor me."

But we think it even affords some evidence that my view is correct, for the recompensing tribulation to them, or taking vengeance on them that know not God and obey not the gospel of Christ, is called, and that in reference to the temporal punishment of the Jews,—"the days of vengeance that all things which are written may be fulfilled." Luke xxi. 22. Compare also Luke xviii. 7, 8. Rom. xii. 19. Rev. vi. 10, and xix. 3. That the vengeance to be taken on them that know not God, and who shall be punished with everlasting destruction, refers to the same persons and to the same punishment will not be questioned. The connexion between the 8th and 9th verses, clearly decides this.

2d. At verse 6th, it is said, "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you." This part of the context affords some additional evidence that the unbelieving persecuting Jews are the persons spoken of throughout the passage, and who are to be punished with everlasting destruction from the presence of the Lord. What God is here said to recompense is called tribulation, and in Matt. xxiv. 29, the temporal misery which God was to bring upon them is expressly called tribulation, and "great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." Verse 21. Paul and our Lord speaking of the same people, and of the same punishment, uses the same, or similar language. This we merely notice as a coincidence of language, which considered in connexion with the other circumstances, corroborates the views we are advancing from this passage. By troubling or persecuting Christ's disciples, the Jews were to fill up the measure of their fathers, and thus bring on themselves such unheard tribulations, as are described by our Lord. Matt. xxiv. and alluded to by the apostle in this passage.

3d. Observe further, that at verse 5th it is said "which is a manifest token of the righteous judgment of God." A question naturally occurs from these words,—what is a manifest token of the righteous judgment of God? The obvious answer to this question is found in verse 4. The persecutions and tribulations the Thessalonians endured were a manifest token of the righteous judgment of God. But this only provokes another question,—A manifest token of the righteous judgment of God upon whom? The answer to this question we have in the 6th verse already noticed. "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you." Whoever troubled or persecuted the Thessalonians, their persecutions was a manifest token of the righteous judgment of God to the persecutors; or as it is expressed in Phil. i. 23, "which is to them an evident token of perdition." Compare the whole of this passage with the one before us. In both, the adversaries or persecutors of Christians are the persons spoken of, and the similarity of the language is apparent.—What is called, "a manifest token" in the one, is in the other called, "an evident token," and what is called perdition in the one, is in the other termed the "righteous judgment of God." But it may probably be asked here, "how were the persecutions of the unbelieving Jews a manifest

or evident token of perdition, or the righteous judgment of God upon them; and how did it become a righteous thing with God thus to recompense tribulation to them? Both of these questions are answered by Matthew, xxiii. 34, 35, 36.—"Wherefore, behold, I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify; and some of them ye shall scourge in your synagogues, and persecute them from city to city; That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.—Verily I say unto you, all these things shall come upon this generation." Let it be noticed here, that the unbelieving Jews persecuted or troubled the Thessalonians. They were then pursuing the very course our Lord predicted in these verses; and by which they were to fill up the measure of their fathers. Such a course of conduct was a manifest or evident token, that upon them should come all the righteous blood shed upon the earth. Or as Paul in his first epistle to the Thessalonians, chap. ii. 16, says of them, "Forbidding us to speak to the Gentiles, that they might be saved, to fill up their sin always; for the wrath is come, (or rather coming) upon them to the uttermost." Was God unrighteous to take vengeance on such a nation as this, who had killed his prophets, crucified the Lord of glory, persecuted his apostles and disciples, pleased not God and were contrary to all men? Surely not, for even Titus, according to Josephus, allowed, that unless the righteous vengeance of God had fallen on such a generation of wicked men he never could have taken the city.

We have attempted to shew that the persons said to be punished with everlasting destruction in this passage were the unbelieving persecuting Jews. The fallacy of this view will likely be detected, or if it is true, it will be confirmed, by considering,

2d. At what time this punishment was to be inflicted. It is almost the universal belief, that the time spoken of is at the day of judgment, or the end of this material world. But let us examine the context of the passage, and see if such a belief is supported from it. The context is very explicit, in informing us at what period of time the persons mentioned were to be punished with "everlasting destruction from the presence of the Lord." Notice then,

1st. That the time is expressly said to be,—"When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord."

The particular time specified is then,—"when the Lord Jesus shall be revealed from heaven." Is the question asked, What period is referred to by these words? I answer, when the Lord Jesus was revealed from heaven to recompense tribulation to the Jews as a nation, when all the righteous blood shed upon the earth came upon them. In proof of this let it be noticed, that this period is expressly called, "the day when the sun of man is revealed." Luke xvii. 30. Compare Rom. ii. 5. 1 Peter i. 5, 13, and iv. 13, 19, and v. 1, 5. This revelation is said to be from heaven, and that angels are said to be connected with it, is evident from Matt. xxiv. 30, 31: "And they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a sound of a trumpet," &c. It is well known that the word *angel* signifies a messenger, and is applied to men, yea, sometimes to the elements of nature by which God accomplishes his purposes. The phrase, "his mighty angels," is in the margin, "the angels of his power." See on Matt. xxiv. Whithy and McKnight.—As to the phrase, "in flaming fire," it is a common figure of speech in describing God's temporal judgments on men for their sins." See among the texts the following, Matt. iv. 1, &c. No one who has read the scriptures with attention but must have seen that fire is the usual figure of speech by which God describes the judgments of the Jewish nation. That it should be used so in the passage before us need excite no surprise, as the apostle was describing the most awful vengeance which ever came upon them. We have seen already, that the expression "taking vengeance," or as it is in the margin, "yielding vengeance" on them that know not God can occasion no difficulty. The period when our Lord came to take vengeance on the Jews, is called, "the days of vengeance that all things which are written may be fulfilled." Luke xxi. 22. That the Jews knew not God and obeyed not the gospel of Jesus Christ, we have seen already, and that God took vengeance on them at this period no one denies. All these expressions therefore, perfectly agree to this period, and to the punishment of the people.

But there are some other things mentioned in the context which were to take place at this same time, "when the Lord Jesus shall be revealed from heaven," which are irreconcilable with the common views entertained of this passage, but

which very strongly confirm the explanation I have given.

At this same period of time the Thessalonians were to obtain rest. This is very evident from the passage, for it is said—"And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven." If the question be asked, "rest from what?" the context shews that at this period they were to obtain rest from the persecutions and tribulations which they were enduring. See the context, and compare 2 Cor. vii. 5, and Acts ix. 31. Now, if the period when Christ shall be revealed from heaven be at the day of judgment, as is commonly believed, the Thessalonians are not promised rest from their persecutions and tribulations until this period. If this view be correct, they have not yet obtained rest, for the day of judgment is not yet come, nor is Christ in this sense yet revealed from heaven. But surely the Thessalonians have obtained rest, where all the weary find rest, and hear no more the voice of the oppressor.

But it may be asked, "Did the Thessalonians whom the Jews persecuted obtain rest from their persecutions, at the period when Jesus was revealed from heaven to take vengeance on the Jewish nation? I answer yes,—for our Lord, referring to this period, says to his disciples, "when these things begin to come to pass, then lift up your heads, for your redemption draweth nigh." Those who endured to the end of the Jewish dispensation, were not only saved from the calamities which came on the unbelieving Jews, but Christians throughout the Roman empire were at rest from their former persecutors. This we believe is matter of history as of fact. Indeed the very circumstances of the case shew, that after the destruction of Jerusalem, the unbelieving Jews could have little power or influence in persecuting Christians. Their own troubles were such, that under them they could not well trouble others.

2d. At the same period the Thessalonians were to obtain rest, God was to recompense tribulation to them who were their troublers or persecutors. This is very obvious by quoting verses 6 and 7—"seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us." And when shall both these things take place? It is very evident, if the judgment day be the time referred to, when the Lord Jesus is to be revealed from heaven, God is to recompense tribulation to the wicked until this period. But according to the popular faith on this subject, the wicked are to be punished from the moment of their death until the day of judgment, as well as after this period. We must then either maintain, that the Thessalonians are not to obtain rest, nor the wicked be punished until the day of judgment, or relinquish the common interpretation given to this passage. It will not do to say here, that they are not to be punished in their bodies until this period, though their souls will be punished in a separate state. No; the apostle makes no such distinction, nor is it likely it would be made, unless such a difficulty needed to be relieved which hard presses against the common interpretation. At any rate, let such a distinction be proved, before we are called to admit it, for mere assertions can never convince us.

[From the Evangelical Magazine.]

"MY FIRST SERMON."

Br. Skinner.—The following well written, sensible and pleasing article, is extracted from the "Edinburg Magazine." It exhibits much truth, in an easy and forcible manner, and cannot fail of gratifying, even where it may not instruct.

S. R. S.

"Nearly five and twenty years have elapsed since I first mounted the pulpit of —. The occurrences of that day are deeply engraven on my mind. It was a delightful morning in June, and the eighth of the month. The sun shone forth in all its brilliancy and splendor. There was scarcely sufficient breeze to agitate the trees of my father's small garden.—It was here that I had spent the early days of innocence and childhood. Every tree and stone were connected with some association of history or of feeling; and the impressions of youth, which are always indelible, came rushing on my mind with irresistible force. I had spent a lively and happy childhood in these sylvan scenes, under the superintendence and tuition of a fond and affectionate father, who still lived to witness the fruits of his fostering care.

From the indulgent course of studies which my father prescribed, I was sent to college, and to severer masters, in the town of —, where I remained for ten years without having visited my native village. I came home the night before, and was to begin my public ministry by preaching my first sermon in my father's pulpit.

What a change was here effected in a few years! From the wild, regardless youngster, I had become the staid, sober religious instructor.—After a sleepless night, I was indulging in these reflections, which partook as much of a melancholy, as a pleasurable coloring, when I was reminded by my father, that the religious duties of the morning were about to be

performed. These were gone through with that piety and peace which are exclusively the characteristics of God's people. When seated at the breakfast table, I could perceive the varied aspect and demeanor of the domestic circle; my mother was pale and agitated, and I saw her tremble as she handed me the cup. My lovely sister was flushed with hope, and anxiety, and pride, and joy;—and my father, as if striving with similar feelings, or as if wishing to impress me with the dignity and seriousness of my duties, was more than ordinarily grave and austere. But notwithstanding every effort I could not free myself from something like a feeling of anxiety or apprehension. I succeeded, however, in bringing myself into a state of calmness and self command; and after coming over my sermon for the sixtieth time, I took the road to church. My spirits were cool, and although I felt a slight tremor, in my frame, I was firm and collected. I was accompanied by my good old father; the neighboring roads were crowded with people, cleanly and decently dressed, proceeding on their way to church, to hear their former companion deliver his maiden sermon; and there was something extremely interesting in the sight of people gathering from all parts of the country to the house of God. It is here that the powerful influence of religion is felt more universally, and is displayed much more unequivocally than in the artificial societies of towns or cities. The glens, and hills, and dales, speak in the native language of religion, and their inhabitants yield to the divine influence which is impressed upon every thing around them, and lead their views from "nature's works to nature's God."

On my entering the church, I saw many faces of old acquaintances, whose eyes were directed towards me with friendly and anxious interest; and when I entered the pulpit along with their own reverend and ancient pastor, I could easily perceive emotions of pride and exultation mantling their homely, but kind countenances. My father's prayer was extremely affecting. He besought a blessing on our present meeting, and he prayed earnestly and pathetically for strength and understanding to the speaker, who was to address them in the holy character of His messenger. I was early overcome, and I rose, to commence my labors with some degree of trepidation. The church was hushed, the most profound silence prevailed, and all eyes were intensely and earnestly fixed upon the pulpit. I was calmed by this universal acquiescence—I experienced the indescribable influence of an attentive audience, and I felt all my energies roused. My text was that most beautiful verse in Ecclesiastes, and which I never repeat but with a thrill of delight: "Remember thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." I cannot speak of the merits of the sermon. In these my riper days, it appears upon cooler consideration to have been too flowery and poetical—too much regard being paid to the language and the periods, and too little to the substance and the sense. Like the greater part of young preacher's sermons, it sacrificed too much to the graces of oratory, and could suffer, with much probable advantage, to be pruned and weeded. I have the sermon yet beside me, and on perusing it yesterday, for the first time these twenty years, I felt my cheek burn, and my pulse beat quick at the thought of having once coolly and warmly applauded the purport and extravagant effusion.—I feel ashamed now of the exuberant ornaments of this my first discourse; but then I felt satisfied and proud of them.

At some of these artificial pauses, I thought I perceived a slight movement of applause among my homely friends, and I was gratified with the supposed force of my preaching. I was excited to still greater exertions, and was delivering with increased energy, one of my most labored passages, when I was suddenly laid hold of by my arm, which was extended to add force to my exhortation. My father assuming my place in the pulpit, addressed the audience—"My friends, our young friend John seems to have forgotten where he is, and who he is speaking to. We are not in a theatre, nor are we come here to listen to theatrical airs. He is young and will learn—aye, an he man learn before he again preaches here. We are over auld to be led away by sound in place of sense, and we are engaged in too important a work to be diverted from the execution of it by mere poetry and noise." I learnt a lesson from this severe rebuke, of which I was the better all the rest of my days.

With the increased experience of a long life and varied observation, I have become more and more convinced that the more nearly a preacher approaches to simplicity in his sermons, the more nearly does he approximate to that standard of excellence held out to us in the holy scriptures. It is very evident that religion in all its views, and in all its bearings, embraces elements of thought, capable of engaging the most powerful energies of the most gigantic mind, and extensive imagination. But it ought never be forgot that the world does not wholly consist of philosophers or of poets, and that on the contrary, the great



majority are humble, sober minded followers of the cross; who have an equally important interest at stake in the discussion of this most important of all subjects. It is to them chiefly that the preacher ought to address himself, and in doing so, he ought to choose the simplest method and the plainest language. It is unquestionable too, that in this way he will reach the bosom of the learned in a much more effectual manner, than by imitating them in their scholastic and metaphysical disquisitions."

### THE INTELLIGENCER.

—And Truth diffuse her radiance from the Press.

GARDNER, FRIDAY, FEBRUARY 26.

#### NO DANGER.

The orthodox papers are endeavoring to make it appear, that there is no danger of a union of church and state, since there are no one, two or three denominations which, should they unite, could muster a majority of the people of the United States. We caution the public to beware of this siren song of "no danger"—it has lured many a people to ruin; and coming as it does from those men who endeavor to make out evidence against their own ability, it is peculiarly entitled to suspicion. We believe it to be their object to induce a false security in the public mind, to allay suspicion so that they may thereby be enabled the more successfully to prosecute their ambitious designs. In no opinion were we ever more serious than in this. In every part of the country they are marshalling their forces and beating up for fresh volunteers and conscripts. The machinery by which they are to accomplish their purposes, is most artfully contrived. The mine is extensively laid. From "national" societies, through a thousand and one tributaries down to the "mite societies," the springs are in operation, and in all the first object is to secure funds and obtain power. The operation of this machinery is every where felt. No section of country, no town, no neighborhood, and, we had almost said, no family is unattacked, and such are the arts and fascinations used that few escape getting in some way or other entangled in their snares. Their great apostle, Dr. Ely, proclaims publicly that the grand army is forming—that it will embrace a majority of the legal voters of this nation, that they are about to take the field and that victory on his side is certain; and yet the smaller fry in the service are exclaiming "no danger—no danger—there are so many sects in the country, that we shall never be able to accomplish any thing—the public may give itself no trouble about us—it need not even suspect it possible for us to succeed," &c. Oh no. But let suspicion be allayed; let the public believe there is no danger; and how long, think you, would it be before their purposes would be accomplished? They have the highest interest at stake in their attempts to create the belief that there is no danger of their success, and such being the fact, all such attempts from them should be viewed with suspicion.

The editor of the N. H. Observer, in that paper of the 17th inst. has gathered from the Quarterly Journal a statistical statement relating to the different sects and the number of members in each, with a view to make it appear, (in defiance of Dr. Ely's assertions, though he does not profess to contradict the Dr.) that there were no two or three denominations which would be likely to unite, that could number a majority over all others. According to his enumeration, indeed, the sects whose union is solicited and expected by Dr. Ely, might amount quite to half our whole population; but does not that editor know that power is not always in the hands of a numerical majority? Has he not often, if not generally noticed it to be the case with party politicians, that the minority, by means of craft, management and funds, defeat the real majority and wrest the power from them? If he has not seen majorities deceived, outmaneuvered and defeated, we have, and this repeatedly. And can we expect any thing better from "Christian politicians," in the minority as they may be? If all sects were on a par as to their patronage, numbers and influence; if all were equally jealous of their rights and equally engaged in the means of their success, then the argument of that editor, we acknowledge, would hold good. But is this the case? By no means. Those sects, like political parties, which are the most honest and have the most truth on their side, employ the least artifice and fraud. Trusting to the goodness of their cause, they can hardly be made to awake and enter the contest. Under such circumstances there is danger that their more artful, designing and insidious foes, who in point of numbers simply, may be in the minority—as intriguers we trust are always with the minority—will finally succeed in getting the power and exercising an arbitrary control when it is too late to resist them. Wealth is a lever as powerful as that of Archimedes. And who does not know that the orthodox, from Maine to Florida, are engaged by thousands of means in draining the pockets of an unsuspecting and generous people for the purpose of enriching their grand treasuries? They have already millions of dollars funded, and are annually increasing in wealth. And is there no danger that this power will outweigh mere numbers? They boast, too, that almost every College and important literary institution is under their control already. Why do they so eagerly aspire to the control of all these sources of influence? Is it not to give them a power over numbers? We inquire the particular attention of the editor of the Observer and all others, to what he and they cannot but often have seen—the fact, that influence often supplants merit and wealth overrules poverty. When this is the case, it is nonsense to talk about republicanism, or to calculate on security from the mere weight of numbers. The friends of religious liberty, we admit to the Observer editor, have not, as yet, to contend against a majority of numbers; but they have to contend against what has always been found to be a more fatal power—the wealth and influence, the intrigues and deceptions of a most active and untiring set of ambitious aspirants after power. The danger is, that the friends of liberty will believe there is no danger, till the ruin comes upon them in earnest. Could we speak in the voice of a Stentor, could we give utterance to our fears in the eloquence of a Demosthenes, we would solemnly charge the free and honest people of these United States, to open their eyes and beware of the danger there is lest a crafty and unprincipled minority are long prostrate the temple of their liberties and sweep on its ruins the cruel power of ecclesiastical despotism.

A very large and respectable meeting, recently called in Philadelphia for the purpose of considering the subject of Sunday Mail, passed resolutions opposing its passage as the Sabbath.

#### PERSECUTION.

It is said that the insurers of Dr. Beecher's Church, which was recently destroyed by fire, (a "special judgment,") refuse to pay the loss on account of a defect in the furnace. This is gross injustice. Insurance Companies should be bound in law to pay all damages to orthodox Churches, whether they agree to insure upon them or not. If Dr. Ely's "Christian party in politics" get the control, no doubt this will be established as one of the first principles of justice.

§3—Since the above was written, we perceive by a note in the Boston Courier an intimation that the report of the refusal of the insurance company to pay the insurance, was got up without foundation for the purpose of exciting the sympathy of the public in favor of Dr. B.'s Society and with a view to obtain more ready and more extensive subscriptions for their benefit. A sufficient refutation of the report may be found in the fact, that the Company had advertised in the public papers for proposals for rebuilding their church for them.

#### OUTRAGEOUS.

We are informed that an instance of a most outrageous cruelty on the part of an orthodox Congregational clergyman in a town in N. H. took place a few weeks since, which ought to be extensively known and as extensively reprobated. His name we shall withhold at present. It seems that he had a little boy four or five years old living with him (or as we have otherwise heard, the boy was an orphan given to him,) and while engaged in teaching him to read and spell, got angry because he could not or did not recite exactly to suit him, and taking the defenceless little fellow into the cellar, where his cries would not be likely to be heard, whipped his naked back first with sticks and then with a horse whip until he inflicted wounds of which, as it is reported, the poor little fellow subsequently died! Some persons hearing the outcry, repaired to the dark place of this darker deed, and rescued the child from the fury of this pious divine; but it was too late; the fatal wounds were inflicted. We profess not to be perfectly acquainted with all the particulars; though our information comes from different sources which can leave no doubts as to the general fact. The clergyman has, as we are assured, been apprehended by the civil authorities and must await his trial. When that takes place the particulars will all come out. Verily the tender mercies of such exclusively pious clergymen are cruelities. Our feelings are such that we can now make no comments on this murderous transaction. The reader, having the facts before him, can make his own.

#### NEW SOCIETY.

We are pleased to learn, that a Universalist Society is about to be formed in Sidney in this county. The Universalists in Sidney are numerous, intelligent and wealthy; and we do ardently hope they will now unite and go forward in a manful defence of their religious doctrines. May God inspire them with zeal and grant an abundant blessing on their efforts.

The editor of the Boston Recorder is manifestly in great temper because there are 7000 Roman Catholics in Boston. Many of them he charges with the crime of poverty. He is not willing that any thing should go from his pocket either directly or indirectly to render them comfortable, and expresses it as his opinion that the city ought to be under no obligations to support them—they being Catholics. He recommends that the city authorities pass some ordinance requiring the Catholic church to support all the Catholic paupers in Boston. Why not have a law that orthodox churches should support all orthodox paupers?

#### "A spirit above, and a spirit below."

The burning of Dr. Beecher's church in Boston, week before last, has disclosed one fact which is a curious commentary on orthodox zeal in the cause of Temperance. It seems that the cellar of the building was a depository for Brandy. A foundation in the spirit this, truly. When the brandy took fire it is said there was a literal exhibition of what had often before been figuratively described in the upper story; and thousands of spectators were highly amused in witnessing and commenting upon it.

We understand that the Portland Wood Society, since its formation some weeks since, have furnished between 80 and 90 poor families with fuel, without regard to sect or party. The Society consists quite exclusively of the members of the Universalist Church and Society—the orthodox refusing to unite with them in a work of real benevolence, and contributing little or nothing towards the object of the Society.

When men are disposed to be fair, they will generally come pretty near each other and do mutual justice. We have more than once taken occasion to speak favorably of the editor of the N. H. Observer. Sometimes indeed, he suffers his sectarian attachments to overcome his better feelings; but this is an infirmity common to most men. The following is the manner in which he notices our last remarks in reply to him on the subject of President Jefferson's sentiments. Since "it is a pity," we trust the editor of the Observer will hereafter contribute nothing further on his part towards "dishonoring the memory of one, who was, in political matters, an important man, and of whose patriotism there is not the least doubt."

Jefferson's Letters again.—We are asked by the Christian Intelligencer, why we are so desirous to make out Mr. Jefferson, an infidel. We answer, that we would not make it out so, if we could help it—but if he was, let the truth be told, help whoever it may. A collection of letters from so great a man, coming out into the community, must excite great interest, and many persons will probably buy before they read them. Now, if Mr. J. has, as we think, written most mischievous letters, which are inserted in this collection, we are bound to warn our readers against them. We are glad to learn that the quotations were not, as we supposed, garbled by the Intelligencer, but taken as found elsewhere.

We are not disposed to pursue the controversy, as we have not yet seen the work, and presume from his remarks the editor of the Intelligencer has not. We have, however, seen extracts much more copious than those we copied, which go to show, if we understand them, not that he was a Unitarian, as he sometimes appears to say, but that he had no settled confidence in the truth of the Bible, and no faith in the Son of God, but regarded the scriptures as cunningly devised fables, and considered all our religious institutions as mere priestcraft.

It is a pity thus to dishonour the memory of one, who was, in political matters, an important man, and of whose patriotism there is not the least doubt. But, after all, his crude religious opinions will do the less harm, since it is known that on political and general subjects, he expressed at some times, opinions

strangely at variance with those he uttered at others: besides committing errors as to facts: and it is but fair to conclude, that a careful examination of his letters will show as great contradictions on religious topics.

#### MODERN HISTORY OF UNIVERSALISM.

The expression of an obligation is due to Dr. Whittemore for a copy of his Modern History of Universalism. As it came to hand only on the morning of the day of our publishing this paper, we have not had time to give it a perusal, but must take a future opportunity to describe the work more fully. At present we can do no more and no less than to insert the following extract on the subject of the work from a highly respected and very intelligent lay friend in Portland, who thus expresses his opinion of the work.—We rely with great confidence on his opinion.

No preconceived notions are seen running through his pages bending every event to suit themselves, as too commonly is the case with the productions of sectarian historians. But every part, and almost every sentence, evinces a certain something, of matter or spirit, which convinces the reader, as he travels on, and without stopping him to argue the point, that our author has submitted every thing advanced, to the test of truth. As a supporter of the denomination of Universalists, I am proud of the work. Every Universalist in the State—every one in the nation, I should say, ought to be in possession of it. The very nature of the subject renders it somewhat more interesting than the "Ancient History" by Mr. Ballou—because all histories grow more interesting, though written by the same author, as they approach our own age. Nevertheless, Mr. Ballou's work occupies a very essential place in the inquiries of the mind, who is bent on useful knowledge, touching the true religion of our Great Master in the works of benevolence. Mr. Ballou, no less than Mr. Whittemore, deserves richly the patronage and thanks of his fellows. Their works should go together on every man's shelf. They have in all things the natural alliance of the *Siamese twins*. At any rate, I hope all our Universalist friends in this region will now improve the means thus furnished them, of becoming acquainted with the antiquity, rise, growth and merits of the doctrine of glad tidings and great joy. They can satisfy themselves thus, and their opponents too, by consulting the two works named, that Universalism is not "a damnable heresy" of modern invention—the offspring of modern scepticism—but an embodied system of morals and well grounded hopes of bliss in a future life, that has descended to us through nearly two thousand years, in despite of persecution, superstition and the sinister machinations of Popes and Princes.

#### NEW MEETING-HOUSE.

We are happy to learn by a letter from Gray, Me. that our brethren in that town have made arrangements for building a Universalist Meeting-house the coming spring. According to the plan, the house is to be 56 feet in length by 40 feet in width, and to contain 60 pews. The estimated cost of the building is \$1500.—Three fourths of the shares are already taken up. The building committee consists of the following brethren, viz. Capt. Daniel Hall, Capt. Benj. Smith and Eliab Latham, Esq. The frame has been contracted for and no doubt the work will proceed with all desirable expedition.

We are peculiarly pleased with this intelligence from the respectable town of Gray, and doubt not it will be as gratifying to our friends generally in Maine. "Eighteen months ago," says our correspondent, "it would have been thought almost an unpardonable sin for one of our ministers to preach in this place,"—now, behold a stately temple arising to the honor of that God who is the Saviour of all men! May God abundantly bless this commendable undertaking of our friends in Gray, and give glorious success to all their efforts to advance His cause.

#### COWPER'S LETTER TO NEWTON.

We recommend the following Letter of the celebrated Cowper, to the special attention of all those preachers—particularly the orthodox—who are in the habit of endeavoring to scold their hearers into religion. It is copied from the third volume of his post-humous works, by Hayley.

#### TO THE REV. JOHN NEWTON.

June 17, 1783.

"MY DEAR FRIEND,  
"Your letter reached Mr. S.—while Mr. — was with him. Whether it wrought any change in his opinion of that gentleman as a preacher, I know not; but for my own part I give you full credit for the soundness and rectitude of yours. No man was ever scolded out of his sins. The heart, corrupt as it is, and because it is so, becomes angry if it be not treated with some management and good manners, and scolds again. A surly man will bear perhaps to be stroked, though he will grow even under that operation; but if you touch him roughly he will bite. There is no grace that the spirit of self can counterfeit with more success, than a religious zeal. A man thinks he is fighting for Christ, and he is fighting for his own notions. He thinks he is skillfully searching the hearts of others, when he is only gratifying the malignity of his own; and charitably supposes his hearers destitute of all grace, that he may shine the more in his own eyes by comparison. When he has performed this notable task, he wonders that they are not converted; "he has given it them soundly, and if they do not tremble and confess that God is in him of a truth, he gives them up as reprobate, incorrigible, and lost forever." But a man that loves me, if he sees me in an error, will pity me, and calmly endeavor to convince me of it and persuade me to forsake it. If he has great and good news to tell me, he will not do it angrily, and in much heat and discomposure of spirit. It is not therefore easy to conceive on what ground a minister can justify a conduct which only proves that he does not understand his errand. The absurdity of it would certainly strike him if he were not himself deluded.

A people will always love a minister if a minister seems to love his people. The old maxim *simile agit in simile*, is in no case more exactly verified; therefore you were beloved at Olney, and if you preached to the Chickasaws and Chocktaws, would be equally loved by them.

WILLIAM COWPER.

In another letter to Mr. Newton, dated March 23, 1784, referring to the same Mr. S.—Mr. Cowper offers similar remarks. "Mr. S.—, who you say was so much admired in your pulpit, would be equally admired in his own, at least by all capable judgment, were he not so apt to be angry with his

congregation. This hurts him, and had he the understanding and eloquence of Paul himself, would still hurt him. He seldom, hardly ever indeed, preaches a gentle, well tempered sermon, but I hear it highly commended; but warmth of temper, indulged to a degree that may be called scolding, defeats the end of preaching."

#### ORIGINAL COMMUNICATIONS.

##### [For the Christian Intelligencer.]

##### SHORT SERMONS—NO. 12.

And kept back part.

Such was the conduct of a man and his wife who professed to give up their whole estate to the treasury of the Lord. Annanias and Sapphira appeared to be sincere Christians, when they professed their faith in Christ, and received baptism. But when their worldly interest was called for to support Christ's poor, they kept back part of that money which they wished to have the credit of giving for charitable purposes. Hence, their false and deceitful conduct, was detected by the Lord's servant, and they met the doom of those who, through the love of money, or covetousness, pierce themselves with sorrow, or make merchandise of their own lives. One after the other is arrested, convicted and punished with death. Those who agreed to lie to the Lord, soon lay down together in the dust.

Here was a favourable opportunity, for Peter, if he believed it, of proclaiming the vengeance of God in the everlasting destruction of these persons, who died with a lie, as it were, upon their tongues.

But he gives no intimation that they were sent into misery in another world. Would the faithful servant and apostle of Christ, have omitted so favourable a chance to alarm his hearers, with the eternal damnation of these professors, who died for lying to the spirit of God, had he believed that the lake of fire and brimstone where all liars are to have their part, was to be experienced in another state of existence after men are dead?

They did sin and they did receive the wages of sin, which is death, in a sudden and awful manner. The consequence was good to the survivors. Great fear fell upon the church and upon as many as heard these things. No man after this dared to join himself to the Christian church, who was inexcusable. But all men respected them, for their holy walk and conversation. Thus the church was purified and the cause of truth prospered.

#### Improvement.

1. Do not some people keep back part of that which belongs to God, and which they are bound to devote to him? Have we given God our hearts, the love, the service, and the praise, which we as rational, dependent creatures owe our Creator, Benefactor and Saviour?

2. Do not some professed Christians keep back part of that which they have promised to devote to the service of God? Who has paid his vows to God, which he made in the day of danger and distress? How can professors of Christ live in their grand houses, elegantly furnished, and feast upon delicacies, when the Master had not where to lay his head; and they pretend great concern, lest precious souls perish, through the neglect of Christ to save them. Where are their self-denial and love to Christ and souls for whom he died, when they keep back part, yea, a large part of that property which they profess to lay out for Christ?

3. Do not some keep back part of their duty to their fellow creatures. Husbands and wives; parents and children; brethren and sisters; neighbors and connections; rulers and subjects; masters and servants; the high and low; the rich and poor; friends and enemies? Man is bound in duty to regard with good will his fellow creatures.

4. Do not some keep back part of their sins which they ought to confess and forsake. No one practices all kinds of iniquity. But do not many have an easily besetting sin, which cleaves to their hearts, and which will certainly torment them with the sting of death till they part with it? Happy is he that condemneth not himself in the thing which he alloweth.

5. Do not some keep back part of the property which they owe their fellow men, and have promised to pay them? Has not our brother reason to think hard of us, and to complain, that we are unkind, unfaithful, or unjust?

6. Do not some keep back part of the truth which they ought to declare or testify. Public teachers are liable to have the slavish fear of man, and to withhold those doctrines, reproofs and instructions which they apprehend may be unpalatable to the rich, the great, and those on whom they depend. So witnesses who are called, perhaps, upon oath, to declare the truth, the whole truth, and nothing but the truth, may be tempted to keep back part of that which would make manifest the counsels of the hearts of men.

7. Do not some keep back part of that respect which they owe to Christ, as the friend of sinners? People may pay some kind of respect to the forms of religion, where they live, so far as may suit their convenience, their interest, and as they suppose, their honor or among men, yet neglect to deny themselves, take up their cross and follow Christ's example and commands.

8. Do not some people keep back not merely a part, but the whole which belongs to God, and which he has lent them to occupy and improve? Do not such persons live without God in the world? Why may not God justly take away our part in the book of life, or erase our names from among the living, if we refuse to live devoted to his service and praise?

##### [For the Christian Intelligencer.]

##### VOLUNTARY SOCIETIES.

BA. DREW.—With considerable interest I have looked for the formation of Societies on the plan recommended by the Association at Belgrade. I then had confidence in believing that such unions might be productive of great benefit to Christians, and the cause of truth; and I still believe that great good might be done thereby. But I have not had the satisfaction of learning that many such societies have been formed, or that our brethren take much interest in their favor. I was not without hope of being instrumental in forming some myself; my short continuance in any one place, however, while sojourning in this region, has not given me opportunity to realize the pleasure of doing so as yet.—With the hope of advancing the cause, permit me to call the attention of our brethren and sisters to this subject by offering the following draft of a Constitution designed for such an association. It may possibly interest some in the work, and serve as an assist-

ent in drawing one to suit the wishes of such as may determine to form a Society of this kind.

#### DRAFT OF A CONSTITUTION FOR A SOCIETY OF UNITED CHRISTIAN FRIENDS.

We, the subscribers, believing in the reconciliation of all things to God through Christ, unite ourselves for the purposes of mutual improvement, and the promotion of the cause of truth, by the name of the UNITED CHRISTIAN FRIENDS in

#### CONSTITUTION.

1. Wishing to be guided by a spirit of Christian Charity, we will hold ourselves in fellowship with all Christians, without distinction of name; and by the term Christian, we would be understood to mean such as "confess Christ and obey him," whether belonging to any Society or not. And we engage to act toward each other, as far as we are capable, according to the teaching of Christ.

2. As our objects are "mutual improvement, and the promotion of the cause of truth," anything which shall be deemed conducive to these purposes, will be considered appropriate to the design of this association. Among the exercises proper for the common meetings may be mentioned Conversation, Reading, Speaking, Dissertations, Debates, written or extemporaneous, Singing, Prayer, and other Religious exercises, &c. But no compulsion shall at any time be used to cause any member to attend its meetings, or to take any part in its doings.

3. The officers of this Society shall be a Chairman and a Secretary, and such others as may be thought necessary; who may hold their offices during the pleasure of the Society.

4. The duty of the Chairman shall be to preside at all meetings of the Society; and in case of his absence, this duty shall devolve on the oldest member present.

5. The Secretary shall record the doings of the Society, and correspond with such persons as it shall direct.

6. The Chairman, Secretary, or any three members, shall have power to call meetings of this Society whenever they shall deem it necessary; to be notified in such manner as it shall determine; and all meetings for the transacting of business shall be warned 7 days, at least, before the time of holding the same, and shall be called "special meetings."

7. The method of receiving members shall be as follows: The person who wishes to join, on application to the Secretary, shall be shown this Constitution; after which, if still desirous of joining, the Secretary shall lay the request before the Society at its next "special meeting," and, after inquiring, if necessary, into the character of the applicant, if a majority of the members present are in favor of the reception, the person shall become a member of the Society on signing this Constitution. All votes under this article, and others when three or more members shall desire it, shall be taken by written ballot; and the doings shall not be in the presence of any person, except the members of the Society; and every application for membership shall be acted on separately.

8. In case any member should wish to be dismissed from this Society, to join any other or not, the Secretary shall give said member a discharge, and, if requested, a certificate of said member's standing in this Society; and make a record of the same.

By uniting in this manner it appears certain to me that much profit might be derived to such as feel an interest in improvement, and the promotion of the cause of pure Christianity; and they would not fail of receiving satisfaction and pleasure from so rational a source. The cultivation of Christian Charity toward all, however they might differ from us in speculative religion, would serve to expand the mind, purify the affections, remove prejudice, and cherish that love to all men, which is the characteristic of the religion of Christ; and an endeavor to act toward others according to the commands of Christ, would make us better citizens, better neighbors, and better friends.

The exercises of the meetings might be a school for "mutual instruction"—the most popular and successful mode of education—where each one could pursue the course best suited to his inclination, and derive improvement from the opportunity of exercising in speaking, writing, &c. But no compulsion should be used; for that only is performed cheerfully, and with pleasure, which is performed voluntarily. An officer to preside is necessary, that knowing to whom the right belongs, every one may readily acquiesce; but as little formality should be required as is consistent with order, that each may act freely. The Secretary would probably have but little recording to do; but as a corresponding Secretary might be very useful, by holding correspondence with other like Societies, and such persons as would aid in the laudable work. The doings of the special meetings only would require a record; these should be distinguished from others that every member who should regard the business of the Society might attend, and that others, not members, who might be admitted at common meetings, should not be present to publish the proceedings of the Society. The advantage of voting by written ballot would be to give every one an opportunity to act conscientiously, without his being known as which side the vote was cast.

The right of leaving the Society at any time, while it would show our willingness to do to others as we would choose to have them do to us, and exhibit the contrast between us and those who will never permit a member to leave them peneably, would prevent the obligation of the Society from being burdensome. Such are the outlines of the plan which appears to my mind to be capable of doing much good. I have sketched it, dear Br. that you may lay it before your numerous readers; and should they find any thing herein to approve, let them improve it to their own benefit, and the good of others. It is one motive in urging this subject, that our Sisters in the faith of the gospel, may be permitted to engage more actively in the glorious cause of truth, and share the pleasure of co-operating in the work of spreading the gospel of God's universal grace. Let them, therefore, use their exertions to accomplish so desirable an object.

January 26, 1830.

##### [For the Christian Intelligencer.]

##### IMPORTANCE OF CHRISTIANITY.

The gospel of our salvation contains the strongest evidence that an infinite Being could give, of his illimitable and unchanging love to his offspring. In order to form some idea of the benefits conferred upon us by the religion of Jesus, we may observe, that in



countries where idolatry prevails, or where Christianity is unknown, the punishments are of the most horrible kind and such as are tolerated, as shock the sensibilities of our hearts when even mentioned.

In reading the histories of different nations, we find it to be a remarkable fact, that where cruelties are common and atrocities great, the prevalent religion is idolatry; and it is equally observable that in those places where Christianity has been received, the punishments are enlightened, humane and comparatively virtuous. We are indebted to the Christian religion, for all the humane and charitable institutions, which relieve an appalling sum of human misery, and which are highly honorable to our race.

In no instance before the Gospel was promulgated, did woman ever enjoy her proper position in society; she was a "slave, a favored slave at best," not permitted to eat at the table of her lord, but doomed to perform the lowest and most degrading offices of life. To Christianity therefore, we are to look as the cause which has raised the females up from a state of degradation, and made woman the friend and companion of man.

Shall we not in consideration of the inestimable blessings conferred upon us by the Gospel, receive it into our hearts with the warmest gratitude to the Giver; and rejoice that we are permitted to live in an age and country where its benign influences are so extensively felt?

The religion of Jesus is but another name for happiness, as it requires nothing of us, but those tempers and dispositions which conduce to our highest felicity here and hereafter. In other words, he who is studying the science of human happiness, must act upon those principles which are laid down in the sacred scriptures, as the Christian's rule of faith and practice, or he will find his theory of producing, when carried into effect, those high and pure enjoyments which he anticipates.

What single injunction has our heavenly Father laid upon us, which when complied with, does not produce some joy or avert some misery?

This being the case how ought we to ponder these things in our hearts, and to feel warm and active gratitude in our souls to that infinitely good Being, who has condescended to make our happiness the subject of his eternal thoughts, and has framed all his laws, which regard us, with respect to our greatest happiness. In order that we may know what God has commanded us to do, and what he has forbidden us to perform, we should search the volume of Inspiration daily and not suffer this precious gift of Heaven to lie unused, unimproved.

## CLEMENTIA.

[For the Christian Intelligencer.]

ANECDOTE.  
INFANT DAMNATION, ARROGANCE, AND INHUMANITY.

The Rev. Mr. G—, an Orthodox minister who preached in F—, Me. a few years since, while on a visit to a family which had recently lost a child, held a conversation with the mother as follows:

G. You have lost a child lately, I understand, Mrs. A.— Do you think it is better off than it would have been here?

A. Yes, I do think it is.

G. You need not flatter yourself with the idea that your child is in heaven, or that it is well off; for it is in hell.

A. If there are any that go to heaven, I think children are among those that go there.

G. Have you ever given up your children in baptism?

A. No, Sir, I do not think it to be my duty.

G. Well, there never was a child that died in infancy, which was not baptized, but what is now in hell.

This was received from Mrs. A. the mother, and much more to the same effect.

## THE CHRONICLE.

"And catch the manners living as they rise."

GARDINER, FRIDAY, FEBRUARY 26, 1830.

ALBION WASGATT, Esq. of South-west Harbour, Me. Duert, is appointed Agent for the Intelligencer.

LEGISLATURE.—We spent a few days during the latter part of the last and the former part of the present week in Portland, and having some curiosity, like every body else in these very curious times, to witness the movements in the Legislature, took several opportunities to become a spectator in the Senate and House.

During our tarry, nothing of a political nature was agitated in either branch. The York Senators sat at the board, saying nothing and doing nothing, waiting for the decision of the Supreme Court as to the Constitutionality of the Convention which elected them. During this season of suspense, all seemed desirous to improve the temporary opportunity to "redeem the time" if possible—as Eller Rand, who prayed in the House the first morning we were there emphatically and significantly besought that they might. Business of all sorts pertaining to legislation, was despatched in a very off hand manner—and as we thought or rather feared in some cases, without sufficient deliberation—great was the anxiety to do something. The business before the Legislature was mostly of a local or private character, of little interest to the general reader. Among the subjects most interesting to us, brought before the Legislature, was an application from the Methodist Seminary in Readfield for the State to give it money. Several Methodist preachers, we noticed very busy in the lobbies operating upon their brethren who were members, with a view to accomplish their object. We do hope they may not succeed. This giving the money of the whole people of the State for the benefit of a sect, we are entirely opposed to.

One thing struck us very agreeably. However much the members may oppose each other in the Legislature, and of it they meet as friends. This we regard as much to their credit and to that of the State. It is true they have had an unprecedented warm time, politically; but some apology may be found in the unprecedented fact that every branch of the Government, was fired by the votes of the people.

When our paper went to press no account of the nomination of the opinions of the Supreme Court had come to hand; but we are impressed with the belief, that let those opinions be what they may, they will be promptly acquiesced in by the party injuriously affected by them.

We could give a sketch of characters in the Legislature, and do it humorously too; but this would be an undertaking too hazardous for us, and therefore we will leave our readers to find out what kind of men are engaged in making and executing laws, from some other source. We caution them, however, not to believe all the party representations of public men which

are found in political newspapers. We will only add that a visit to the Legislature will, we think, satisfy any citizen, disinterested like myself, that it is not of so much consequence to the people who shall sit at the round table in the Senate Chamber, or in the desks in the House, as what they do after they get there. We saw but few men of greater ability or patriotism in the Legislature than we often met with at home.

The warm weather for the last week has about ruined the sleighing in this region. From Boston to some distance east of Portland the mails are carried in wheel coaches.

## STATE LEGISLATURE.

FRIDAY, FEB. 19.—The two Houses met in convention at eleven o'clock, and administered the qualifying oaths to Elisha Allen, Otis Little, and John Burgin, Councilors elect.

On motion of Mr. Severance of Augusta, an order passed, calling on the Executive for information relating to the progress of the public buildings at Augusta.

The committee on contested elections reported on the case of Mr. Shapleigh, of Berwick, and in favor of his holding his seat, and Thursday at ten o'clock was assigned to take up the report.

A message was received from the Governor transmitting the report of the Agents appointed to open the CANADA ROAD. Committed and 300 copies ordered to be printed.

SATURDAY, FEB. 20.—In the House a Message was received from the Governor transmitting a communication from the Adjutant General relative to the distribution of military papers received from the United States, and of state colours received from Massachusetts, and also suggesting the expediency of an appropriation for the purchase of musical instruments—referred to the committee on military affairs.

MONDAY, FEB. 22.—In the House, on motion of Mr. Kelsey, a committee was appointed to inquire into the expediency of requiring of the several towns and plantations an annual return of the extent of roads and bridges supported in the same, and the amount of taxes paid for their support.

Petitions of Maine Wesleyan Seminary, and Dearborn Academy, were read and committed.

IMPORTANT FROM SOUTH AMERICA.  
Extract of a letter from Caracas, dated January 7th, 1830.

After the public meeting of the 25th November, and the act passed and signed on that day, all the other Provinces and Departments which constituted the former Capitania General of Venezuela, have passed theirs, adhering with some trivial alterations to that of Caracas. The meeting at Cumana was presided over by General Bermudez, and the resolutions adopted and signed were still more powerful than those of Caracas. The General addressed the assembly in a most energetic manner; he said that his sword should never be sheathed until he beheld his country free of tyrants; that he recognized General Paez as the Commander in Chief, destined to carry into effect the will of the people, and that he was proud in being called upon to fight under the orders of a chief, who, to the most unblemished patriotism, and to an ardent love of country, unites the most undaunted courage, and appears to be the favorite son of victory. Bermudez laid before the meeting the original letter he had received from General Bolivar, containing the proposals of establishing a monarchy in Colombia.

On the 12th of December, General Paez landed at La Guayra, on his return from Valencia and Puerto Cabello, and as he had not been in Caracas since the act was passed, the people crowded the roads and carried him in triumph into the city. The following morning, he sent for the heads of all the respectable families, and having collected in his house the friends as well as the enemies of Bolivar, he there declared his sentiments, openly and frankly, stating that "since the people had proclaimed their determination to regain their lost liberties, and had selected him as their chief, thus manifesting their confidence in him, he assured them that the will of the people was to him a law; that as he had been indefatigable in drawing the Spaniards from Venezuela, and contributing to her liberties, the same zeal and constancy should be employed by him to free Venezuela from the tyranny of Bolivar, or any other domestic despot, who should dare attempt our slavery. He assured them that the army under his command entertained the same noble sentiments, and although it might appear presumptuous on his part, he thought that, with the assistance of Generals Bermudez, Marino, Arismendi, Monagas, Gomez, Masero, Infante, Valero, Carabana, &c. his army was invincible; and he concluded his address in the following words: Liberty or death; this is my wish, and ought to be that of all who love their country."

On the 24th December, General Paez called a meeting of the inhabitants, in which he informed them that although no intelligence had been received of the measures which General Bolivar intended to adopt in regard to the movements of Venezuela, he had thought it prudent to send 8000 infantry and 2000 cavalry, under the orders of Generals Marino and Masero; that he thought the army ought to be increased to 10,000 men, the whole under his immediate orders; the right wing to be under the command of Marino—the left, of Bermudez—and the centre under Generals Gomez and Masero; the cavalry to be commanded by Monagas; that in the present state of the Treasury it was impossible to equip the troops and he proposed a voluntary contribution—for this purpose, said he had called them together. He offered for himself, and on the part of the other Generals, to serve without pay, and in addition he presented \$10,000 as his portion of the contribution—instantly the sum of \$300,000 was collected. A strong and energetic manifesto was then drawn up, signed by General Paez and the rest, in which they cautioned General Bolivar against interfering with Venezuela; but that, if still obstinate in his purpose, he attempted force, the Venezuelians were ready to die rather than yield to a tyrant. The meeting then dissolved.—*Ynt. Gaz.*

## LATEST FROM ENGLAND.

By the arrival, Feb. 18, of the Packet ship Pacific, Captain Crocker, from Liverpool, having sailed on the 16th January, we have received London papers to the 15th, Lloyd's and Shipping Lists to the 14th, and Liverpool papers to the 16th of January, all inclusive. We are also indebted to Capt. Crocker for a file of papers of the latest dates.—*N. Y. Daily Advertiser.*

The London Courier, in an article on the present state of affairs in Portugal, says—"We are far from advocating precipitation in a case of much intricacy and difficulty; but we have no hesitation in delivering an opinion, that an important advance will be made towards the re-establishing of things on something like a stable and intelligible footing, whenever it can be ascertained that Portugal has pronounced her own decision as to her internal administration, in a way that cannot be misconstrued or mistaken."

London Correspondent of the Liverpool Mercury says there is little doubt of Mr. Vesey Fitzgerald's intention of retiring from office, and that it is probable Mr. Herries will succeed him. It is also said Mr. Huskisson is talked of as coming again into office. The same writer says, under date of London, Jan. 13th, in the evening—

"I am able to inform you positively that, up to 12 o'clock this day, Prince Leopold had not positively declined the sovereignty of Greece, but it is true that he has not accepted it. He has expressed doubts as to his ability, but in the circles which he visits he is esteemed an able man. It is still thought he will be prevailed upon to accept this honor. The Duke of Wellington has the affair much at heart."

There are many reports stirring of intended minor changes in the ministry, but nothing positive transpires."

The duke of Wellington, it is said, in order to propitiate certain parties, has induced Mr. Peel and Mr. Coulburn to retire. Mr. Dawson, it is likewise stated, will be removed.—It is the unexpected removal of this gentleman, we are informed, which has led to those severe and personal attacks upon the King which have appeared in the Times newspaper within the last few days.

MADRID, Dec. 31.—For some days past there have been frequent meetings of the ministers respecting the affairs of America. It seems that his Majesty, dissatisfied with the result of the expedition of Barradas, will have energetic measures taken to repair this check. The ministers are said to be divided on this question: some are of opinion that Spain should make the greatest efforts, and all necessary sacrifices to re-conquer at least a part of its ancient colonies, and it must be allowed the moment is favorable since great troubles prevail in Mexico, Peru and Colombia. Other politicians oppose this project, and it is evident, from the manner in which the expedition to Mexico has been conducted, that the opponents have exercised an unhappy influence on this operation.

## Russian trade on the North West coast.—The following information, with the accompanying remarks, is from a London paper.

The Directors of the Russo-American Company at Petersburg have announced, in the beginning of the month, to the shareholders, that two ships, belonging to the Association, had arrived at the port of Ochotzk during the present season from the Russian Colonies in America. The first, the Ochotzk, importing from New Archangel, furs to the amount of 1,100,000 roubles. The other the Tchitlakoff, brought furs from the Kurile Islands to the value of 400,000 roubles. The brig Rikalka was expected in Kamtschatka, belonging also to the Company, she having been despatched from New Archangel in the month of May, with a cargo of salt. All the Russian establishments at that end of the world were amply provided, and an expedition had been sent from Kodiak to the northward, for the purpose of topographical surveys in the interior of North America, and to establish a commercial intercourse with these unexplored countries. Thus Russia acquires in all directions what a modern great conqueror so ardently coveted—namely, ships, colonies, and commerce, and not satisfied with Russian officers gaining nautical knowledge in England, as heretofore, numbers have been sent to the United States of America, where models of nautical architecture, and vessels celebrated for their velocity and other sailing qualities, are purchased for Russian account at high prices. Under these circumstances, the Government of this country ought to look to the formidable progress of such a maritime rival with a corresponding degree of vigilance.

## INDIAN TROUBLES.

Extract from a letter to a gentleman in Washington, dated Prairie du Chien, Jan. 15, 1830.

"There is a prospect, I think, that the Indian Department in this part of the country will soon require efficient officers. There is little doubt but that there will be a general and sanguinary war among the Indians in the Spring. The outrages of the Saukees and Foxes can be endured no longer. Within a short time, they have cut off the head of a young Munnonnee, at the mouth of the Wisconsin river—killed a Winnebago woman and boy of the family of DeKauere, and a Sioux called Dixon. The whole Sioux nation have made arrangements for a general and simultaneous attack on the Foxes. The Winnebagoes, and probably the Munnonnees, will join them."

Fire in Saco.—About 3 o'clock on the afternoon of Sunday last, the Factory on Cutts' Island, in Saco, was discovered to be on fire. No exertions were sufficient to stop the conflagration. The entire block, which was of brick walls, seven stories high, with all the machinery, was consumed. About \$100,000 had been invested in the establishment by several gentlemen in Saco, and most of the remainder was owned by gentlemen in Boston. The expense of the building and machinery is estimated at \$300,000. From 80 to 100,000 dollars only are supposed to have been insured. The fire is believed to have originated from a defective furnace in one of the apartments of the building. Between four and five hundred persons are consequently left without employ.

A correspondent says, "it will be a total loss to the stockholders, as the whole concern was pledged for more than the insurance and all that the remaining property will sell for."

Eastern Argus.

Official return of votes for member of Congress, from Hancock and Washington district.

Whole number of votes,	2784
Necessary to make a choice,	1333
Leonard Jarvis had	894
John G. Deane,	889
Samuel Upton,	544
Joseph Williamson,	412
Scattering,	45

Monday, the fifth day of April next, has been appointed by the Executive for the sixth trial, to elect a Representative for this District.

Fires.—In New York, the Presbyterian church in Allen-street took fire on Tuesday, but was soon extinguished.—In Ogdensburg, N. Y. 8th inst. two houses, in one of which were six families, were burnt, supposed to have taken fire from ashes put in a barrel.—In Cincinnati, 6th inst. the patent candle factory of Mr. Senter, was set on fire and consumed, with 80 boxes of candles, and much tallow.—Near Lancaster, O. 1st inst. the paper mill of J. A. Green & Co. with a quantity of rags, took fire from the stove pipe and was destroyed.

The Dunstable N. H. Gazette states that on the evening of the 12th inst. Miss Ordway, a young woman from Warner, was taking two looms in the Nashua Cotton Factory, and stooping down to mend one of the threads, her clothes caught in the shaft behind her, she supposing that some female had caught hold of her clothes, reached back her hand to disengage them, when she was immediately drawn up to the shaft with her arm bent round it. The shaft was going with great velocity, and it is supposed that she went round 40 or 50 times, before any one could go down and shut the gate. Her limbs were broken in 9 or 10 different places, and she was otherwise much injured. It is thought she cannot survive long. The shaft has since been cased.

A writer in the Illinois Intelligencer estimates the population of Illinois at 100,000, one half of whom are settlers on the public land, which they are generally unable to purchase on the present terms. Missouri and Arkansas he supposes to contain 50,000 inhabitants in the same condition; and calculates that this aggregate of 100,000 will be swelled by emigration, until they will amount in the year 1840 to at least 300,000. The writer asks—how shall this army of public debtors be treated or disposed of?—they could not be dispossessed except by force—and if expelled where could they find refuge?

Smallpox.—We learn from Wilton that the following deaths had taken place previous to Feb. 18: Miss Nancy Pease, Benjamin Webster, (for whom Miss Pease was at work when taken sick), Mrs. Gillet, his niece, and Mrs. Wakefield, his daughter;—and others were daily expected. 13 or 14 cases existed in Wilton, and 2 in Temple. Active measures were taking in the neighboring towns for a general vaccination. It is to be hoped that this opportunity will be taken by the physicians generally to procure Kine Pock Matter, and that nothing will prevent a universal recourse to vaccination, the only effectual guard against this dreadful disease.

Hallowell Adv.

Iron Steam Boat.—It has been found by experiment on the Forth and Clyde Canal, that an iron boat from comparative lightness, is more easily dragged than a wooden one, in the ratio of seven to four. A horse will draw seven tons in an iron boat, when he is unable for more than forty in an ordinary gabbert. In consequence of this result, an iron steam-boat has been constructed for the Clyde and will be finished in a few weeks. With equal horse power, in proportion to her tonnage she is expected to run much faster than the wooden vessels.

The Trade with North America.—Among the merchants and others connected with the trade carried on between this country and North America, the arrival of the President's Speech has created more than usual interest; but a diversity of opinion appears to exist, as to whether any alteration will be made in the Tariff, which will place the import into America of British Manufactures on a more favorable footing than at present. The feeling however, is, that some alteration will be made.—*London paper.*

A bill has passed the House of Representatives of Tennessee, to authorize any man in the state, whose wife shall have three or more children at a birth, to enter for each one of the children 200 acres of land, which is to be considered as an occupant claim, not liable to be entered by holders of land warrants. This is a species of "stock," which has heretofore escaped the notice of our Agricultural Societies, in the arrangement of their premiums. Perhaps this act of Tennessee may serve for a valuable hint to them.

The bell of an Alderman's door in New-York, was loudly rung the first cold Saturday night, and on the gentleman's going to the door in his night cap, a parcel was found containing an infant about five weeks old, and of very interesting appearance.

Robert Boughton, a steamer passenger in ship Dalhousie Castle at New York from Liverpool, has recovered \$316 and costs of Capt. Walton, for ill treatment. When nine days out, in consequence of some difference between him and another steamer passenger, the latter complained to the captain, who had Mr. B. confined in fetters, in the "run," where he could not stand upright, and had six of his toes frost-bitten.

LOUISIANA.—Five candidates have been already announced for the office of Governor, at the annual election in July next, viz: Mr. Durald, a son in law of Mr. Clay; J. S. Johnson, now a member of the Senate of the United States; B. Marigny; A. B. Roman, and Beauvais. The Governor is chosen for the term of 4 years, and receives an annual salary of \$9000. He must be 35 years of age, must own a landed estate of the value of \$500 and cannot be a minister of any religious society.

War.—The following is an account of the number of battles, sieges and treaties which have taken place since the origin of the French monarchy, up to 1815: battles by land, 1305—by sea, 77—sieges by land, 1780—by sea, 21—treaties of peace, 66.

Liverpool Albion.

Accident.—We understand a young son of Mr. Thomas Phillips at the Forks in this town, on Thursday last, fell into a half-hogshead into which the water run from an aqueduct, and was drowned before he was discovered.—*Hallowell Adv.*

Amongst the laws recently passed by the Legislature of Georgia, is one entitled "An act to divorce a multitude of men and women."

The U. S. Senate has confirmed the nominations of Messrs. McLane, Rives, Preble, and Van Ness, as ministers to Great Britain, France, Netherlands and Spain, and also those of the Secretaries of those Legations.

Rev. E. McLaughlin, late Chaplain at the Gosport Navy Yard, Va. has been appointed Chaplain of the frigate Brandywine, sitting at New York, to join the West India squadron.

The citizens of Providence have rejected the proposed city charter. Three fifths of the votes of the citizens were required for its adoption; the vote was 383 for and 345 against it.

At the last session of the Supreme Court at Rutland, Vt. six divorces were granted. At a previous term in Addison county, eight were granted. The united ages of one couple were 170 years.

Extension of Manufactures.—The manufacturing enterprise of the United States is still extending. The Newburyport Hosiery Manufacture supplies its neighborhood with excellent cotton stockings, superior to the imported. Cotton bagging is also manufactured in great plenty in the vicinity of Providence.—The manufactory of Tacks is carried on extensively at Abington, Mass. about twenty miles from Boston, by patent machines, which turn out the best ever made. Great quantities are used in Boston, and still greater exported to other places.—The article of Penknives, heretofore almost exclusively imported, has recently been undertaken in Worcester, Mass. on an extensive scale. The knives are equal in workmanship and quality to those made in England.—Buttons are made in abundance at Attleborough, Mass. Upwards of forty trading houses in Philadelphia are supplied by this manufactory. Most of the labor is performed by machinery, and females generally employed.—In Vermont, Mathematical Instruments are made in a superior style.—Paul Beck's Shot factory, on the banks of the Schuylkill, can furnish shot sufficient for the consumption of the United States. Six factories are erected on the Atlantic coast since the tariff, and several in the Mississippi. The article is a mere drug, and does not admit of exportation.—Hats and Bonnets of Straw, a beautiful employment for females, has widely extended throughout New England, and prospers well.—Artificial Flowers are made in a great variety in our towns and villages. A great part of those on sale are of domestic manufacture.—Carpets are now used almost entirely of American manufacture, no matter by what name they are sold. Nearly all the qualities made in Europe are produced in our looms, and are equal to the European.

We notice in the Georgia papers the death of the Hon. T. W. Cobb, one of the Circuit Judges in that State. Mr. Cobb was for many years a member of Congress. He had no enemies, and all parties in the State united in rendering a just tribute to his public and private worth.

## TO CORRESPONDENTS.

The editor's absence during the last week will account to correspondents for any seeming neglect of their favors.

## MARRIED.

In Readfield, on the 24th ult. by Rev. F. A. Haddon, Mr. Gamaliel Sturdevant Jr. of Dexter, to Miss Mary Macomber, of the former place.

In Winthrop, on the 18th inst. Mr. Earl W. Hawk to Miss Sophronia Holbrook.

In Newton, Mass. George A. Otis, Esq. editor of the Baltimore Republican, to Miss Anna M. C. Hickman, grand-daughter of the late Gen. William Hall.

In Boston, by Rev. H. Ballou, Mr. Wm. H. Drayton to Miss Martha Osborne Adams.

In Rumney, Mr. Thomas Jordan, of Plymouth, to Mrs. Ruth Hoyt.

In Kennebunk, Capt. Elijah Bettis to Miss Caroline M. Little.

## DIED.

In Hollis, of consumption, Mr. Benj. Smith, aged 66.

In Winslow, on the 5th inst. Mrs. Susan Whitman, daughter of the late Mr. Nathaniel B. Dingley.

In Temple, Mr. Zebulon True, a revolutionary soldier, aged 65.

In Hallowell, Mr. William Hayden, aged about 50.

In Union, Mr. John Breck, aged 67, one of the soldiers under Lafayette during the revolutionary war, in Col. Gimant's regiment.

In Livermore, Mr. John Humphrey, aged 26, killed instantly by the fall of a tree. Mr. H. was generally beloved.

In Minot, 25th ult. Mrs. Elizabeth, wife of Major Samuel Downing, and daughter of Mr. Moses Bailey of Andover, aged 61.

In South Berwick, Capt. John Lord, aged 69.

In Wayne, Mr. Isaac Billington, formerly of Middleborough, Mass. a revolutionary pensioner, aged 73.

In Litchfield, on Sunday the 14th inst. Mr. James Lord, aged 92. He served three years in the old French war, and four and a half in the Revolution, in which he held a Lieutenant's commission.

[From the Trumpet and Universalist Magazine.]

REV. THOMAS BELSHAM. This highly distinguished individual is no more. He died in November last, at a very advanced age, and after a long period of bodily infirmity. Mr. Belsham sustained an eminent rank among the English Unitarians. He enjoyed the esteem of Mr. Lindsey, of whom he became the biographer, as well as of Dr. Priestley, and the principal men of liberal views in Great Britain.

He has gone to his grave.

Full of honors and years. The following extract from the Modern History of Universalism, is decisive on that point.—*Trumpet.*

The successor of Mr. Lindsey at Essex-street, London, Rev. Thomas Belsham, has been no less ardent in the defence of Universalism, than the venerable confessor himself. It has run through nearly all his writings. He will be found to have maintained it particularly in his Reply to Wilberforce's Treatise, and also in the following extract from his Biography of Mr. Lindsey.

"The true solution of the first difficulty, whether God be the author of sin? appears to be this: that God is, strictly speaking, the author of evil; but that in the first place, he never ordains or permits evil, but with a view to the production of a greater good, which could not have existed without it. And secondly, that though God is the author of evil both natural and moral, he is not the approver of evil; he does not delight in it for its own sake; it must be the object of his aversion, and what he would never permit or endure, if the good he intends could have been accomplished without it. As to the second question, concerning the justice of punishment, the best and only philosophical solution of it is, that under the divine government all punishment is remedial. Moral evil is the disease, punishment is the process of cure, of greater or less intensity, and of longer or shorter duration, in proportion to the malignancy and inveteracy of the disease; but ultimately of sovereign efficacy under the divine government to operate a perfect cure; so that those whose vices have been the means of proving, purifying, and exalting the virtues of others, shall in the end, share with them in their virtue and their triumph, and the impartial justice and infinite benevolence of the Divine Being, will be made known, adored and celebrated to all eternity, through the whole created universe."

## TO LET.

FOR one or two years and possession given in March or April next, the valuable FARM owned by the late Gen. HENRY DEARBORN, situated in Pittston on the bank of the Kennebec, about half a mile below the Gardner village—and has been occupied for a number of years past by RUFUS GAY; containing about 240 acres of land, suitable for mowing, tillage and pasturing. It is well watered, has a good house, two barns and other convenient out houses, a young and thrifty orchard in a bearing state, producing apples sufficient to make twenty barrels of Cider. There is yearly cut from 40 to 50 tons of Hay. The fences are in good repair, and there is a good grist mill adjoining the premises.

There are for sale on the above premises, a fine full blooded BULL, of the celebrated Durham short horned breed, three years old; also two yokes of likely full blood steers coming two and three years old; one heifer do. coming two years; and four Bull Calves, also half blooded. Likewise sixty Merino and Saxony Sheep. For terms apply to R. GAY, on the premises.

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